

THE

REHEARSAL.

1. King Hen. i. whose *Charter* the *Observator* Quotes, was an *Usurper*.
2. He quotes None but *Usurpers*. Edgar *Atheling* the Right *Heir* of the *Crown* of *England*, Nobly Entertain'd by the *King* of *Scots*, who Conquer'd the *Conqueror* on his Behalf.
3. The *Nation* of the *Scots* always *Brave* and *Loyal*. They were Sold by the *Covenant* into the Hands of an *English Usurper* who Enslav'd them.
4. Why the *Doctrin* of *Coercion* has been more Countenanc'd by *Usurpers*, than by *Lawful Kings*.
5. The frequent *Usurpations* that have been, Confirm the *Right* the more.
6. The Account of the *Debates* of the two *Houses* is a Book of no *Authority*. It makes Directly against *Coercion*, for which the *Observator* brings it.
7. The Reason why the *Convention* went upon *Abdication*, and not upon *Coercion*.
8. How the *Observator* has been Drawn into *Treason*. He is *Sub Misericordia*.

SATURDAY, October 30. 1708.

(1.) *Country-man.*

THE *Observator* of 21 Aug. last, N. 54. Besides the *Charter* of K. John for *Coercion*, Quotes another of K. Hen. i. Not so Express, but Favouring it a little. And restoring the *Laws* of St. Edward. You have explain'd that *Usurping-Saint* to me sufficiently. And that other *Usurper* K. John, who was as good a *Saint* as t'other, for ought I know, for it is said of him, that he gave a great deal to the *Poor*. He only *Usurp'd* the *Crown* for that good End ! And he *Robb'd* the *Church* too, *Depriving* the *Prelates* and seizing their *Revenues*. I have enough of him—— But you have said nothing of this King Hen. i. and of his *Charter*. What sort of a King was he?

Rehearsal. He was an *Usurper* too, upon Robert his Elder Brother. Whom he *Vanquish'd* with the Help of the Loyal *Barons* ! And kept him in *Prison* till he Dy'd. He might have been a *Saint* too, for he Built *Abbies* and *Churches*.

(2.) The *Observator* Quotes none but *Usurpers* for *Coercion*. First his *Saint Edward*, then *William the Conqueror*, to whom this Precious *Saint* left the *Crown* from Edgar *Atheling* the Right *Heir*. Who being *Deserted* by the still Loyal *Barons* ! Gave *William* an *Easy Access* to the *Crown*, after one *Battle*, wherein *Harold the Usurper* was slain. And when the *Arch-Bishop* of *York* with many of the *Nobility* and the *Londoners* were preparing to fight for *Edgar the Lawful Heir*, then a *Hopeful Young Prince*, two Ambitious *Barons*, *Morcar* and *Edwin*, (each of whom had a Design upon the *Crown* for himself) broke their Measures, and withdrew their *Forces*. And thus they fell a

Sacrifice to a *Foreign Yoke*, who serv'd them as they Deserv'd, Divided their *Lands* among his *Normans*, and made their *Laws* speak *French*, as a *Mark* of their *Servitude*, from which we are not yet *set Free*. All which fell upon them, for not adhering to their *Lawful King*. Who, thus *Deserted*, fled into *Scotland*, where he found a generous Reception from King *Malcolm III.* who Married his *Sister*, and Refus'd to Deliver him up to the *Conqueror*, when he sent to Demand him, but engag'd in a *War* upon his Account, and gave *William* so many Overthrows in several *Battles*, as made him glad to give it over, and submit to a *Peace*, upon Dishonourable Terms, Leaving *Cumberland* to the *Scots*, and Restoring *Sibert Earl of Northumberland*.

(3.) *Country-m.* O Rare *Scots* ! They were always *Loyal*, always *Brave* ! Till the Devil of *Whiggism* got in among them, and posseß'd some of them, who (as the *Corruption* of the *Best* things is the *Worst*) prov'd Errant *Devils* — And sold first their *King*, and then their *Country* to an *English Usurper*; which the *Observator*, out of Love to the *Presbyterians*, wou'd put upon the *Nation*. But you have Vindicated the *Nation* against him and them, and shew'd, That the *Parliament* there, rais'd an *Army* to *Rescue* the *King*, which the *General Assembly* of the *Kirk* did *Dann*, and call'd it an *Unlawful Engagement* against their Dear Brethren the *Dissenters* in *England*; who brought as great *Reproach* upon their *Nation*, as the others upon the *Scots*. The one being the *Merchant* who Sold their *King*, the other the *Butcher* who Bought and Murder'd him. But I hope both *Nations* will take Care that their *Loyalty* and their *Honour* be no more Stain'd, by letting

letting Men of Such Principles get into Power. Who, as sure as Rain engendreth Hail, will still pursue their Principles, and Act the same Tragedy over again, whenever they are Able; for they still Please themselves with the Remembrance of the Last, which they Celebrate among us in Calves-Head-Feasts, and their Writers Justify and Defend the Principle! Against which, Master, you have wag'd a long War. When it Sounds from the Pulpit as well as from the Press. For you Watch both. But I am Glad you have so few Opponents among the Clergy. Ther are but two Headlies. And none that Defend them.

But the Observator Sticks to you still (and he is as good an Author, upon this Subject, as either of them) tho' he Fights now Faint and Weary— He has Fish'd for Precedents of Coercion, and gon a Great way for them. He might have found better for his Purpose nearer hand, as the Regicid of King Char. I, which was Coercion with a Vengeance. But he thought it not yet time of Day to fall downright upon the Grand-Father of the Queen— And the Instances he brings are as Unlucky. They are all of Usurpers. Ther's Edward the Confessor, William the Conqueror, Hen. I. and King John. These are all he has Nam'd. And you have shew'd all these to have been Usurpers. But I woud know a Reason why Usurpers shou'd seem to Favour this Doctrine of Coercion more than Lawful Kings?

(4.) Rehears. Because they must make use of this Doctrine to Dethrone Lawful Kings. And then it must take some Time to wear out this Doctrin again. Besides, Usurpers knowing that they have no Good Title, must Cajoie and Sooth the People all that they can. And say whatsoever they think will Please them; And Seem to put themselves wholly in the Hands of the People! But ther is Nothing farther from their Thoughts. For as soon as they are Fixt in the Saddle, and think themselves Secure, then they Spur the Jade till they make her Sides Bleed, And rememb'ring the Tricks by which she us'd to Throw her former Riders, they Guard against them, and Damn all Coercion, and will Hang the Man Dares Name it. Then the Cases is Alter'd! And this Ever has been the Case with all Usurpers.

Country-m. The reason is Plain. For he who Deposes another, yet don't Care to be Depo'd himself!

(5.) But, Master, these frequent Usurpations make some think they are Right, and the settl'd Rule of Government; at least very Lawful upon Occasion!

Rehears. Why? Do's often Sinning make it Cease to be Sin? It often takes away the Sense of Sin. But that State is the most Desperat.

But, Country-Man, This argument turns against them. For tho' ther has been Many Usurpations, and violent Attacks upon the Right, that sometimes it seems even Sunk; yet we see it Rises again, and ther is no Rest nor Quietness till the Right be Restor'd.

And this shews the Force of it more than if it never Endur'd any Shock. For then it cou'd not be said to Overcome. And Usurpation Supposes Right, else it were no Usurpation.

(6.) Country-m. Well, Master, now look to your Hits! The Observator of the 2d Instant, Num. 66, has Prov'd Coercion upon you— Or he'll never Prove it! It is from the Debates betwixt the two Houses, Printed, 1695.

Rehears. That's a private Pamphlet wrote by no body knows who. It is of no Authority at all. You or I might Write such another, and set it a going, if we thought fit. I'm sure I have heard some concern'd in those Debates say, they were foully Misrepresented in it, neither all they said set down, and much more which they never said, but Speeches made for them.

Country-m. Nay, if you stop one at the Beginning, ther's no Talking with you— You will not let a Man tell out his Tale.

Rehears. Well, you shall tell out your Tale. Now what do these Debates say?

Country-m. He Quotes the Arguments of the Lord Sommers, the Lord Chief Justice Holt, the late Sir John Mainard, and Lord Chief Justice Treby. All proving the Case of the late King James to be an Abdication. The last says, Grotius himself, and all Authors that treat of this matter, and the Nature of it, do agree, that if there be any Word or Action that doth sufficiently Manifest the Intention of the Mind and Will to Part with his Office, that will amount to an Abdication or Renouncing. Then he go's on to Prove, That the King had Sufficiently Manifested the Intention of his Mind and Will to Part with his Crown!

Country-m. My Observator is Bamboozl'd! Do's this Prove that Abdication is Coercion? Here Lord Chief Justice Treby plainly calls it a Renouncing, and that with the Manifest Intention of the Mind and Will. Now can any thing be more Free than a Man's Intention and his Will? This is Plainly against Coercion. For Coercion is always against ones Will, esse it is no Coercion. A Man is not Forc'd when he Acts Manifestly according to his own Intention and his Will.

(7.) Rehears. You see here the Reason why the Convention went upon the Point of Abdication. It was on Purpose to Avoid that of Coercion, which they knew to be Contrary to all the known Laws of the Land. Therefore they Voted that the King had Renounced his Crown, and that with the Manifest Intention of his own Mind and Will! (As the Lord Chief Justice Treby here Words it, as Quoted by the Observator from the Debates.) And that this Renouncing was what they Meant by Abdication!

(8.) Country-m. Ther's nothing upon the face of the Earth can be Clearer than this. O, my poor Observator! And was it This which Betray'd thee to Assert Coercion? To run blindfold upon this Highest of Treasons! Cou'd you not have been as Cautious as the Convention, and whatever you had Meant, yet to Avoid the Word Coercion, which is Damn'd by our Laws. And for which the Law has Hang'd thee already. The rest is only the Executive part. You are Sub Misericordia.